

Account of Mrs. Humphrey Ward's Settlement in London.

The Commons

A MONTHLY RECORD
DEVOTED TO
ASPECTS OF LIFE AND LABOR
FROM THE SOCIAL SETTLEMENT
POINT OF VIEW.

VOL. II, NO. 12.

CHICAGO,

APRIL, 1898.

PHASES OF LIFE
IN CROWDED
CITY CENTERS

PROGRESS OF MANY
ENDEAVORS
IN HUMAN SERVICE

STUDIES OF THE
LABOR MOVEMENT

NEWS OF THE
SOCIAL SETTLEMENTS

SOCIAL WORK OF
THE CHURCHES

GROWTH OF THE IDEAL
OF BROTHERHOOD
AMONG MEN



OLD Syracuse was admirably literary. When it took its Athenian enemies captive in battle it spared those of them who could repeat the verses of Euripides. But old Syracuse crushed humanity, tortured slaves, worshipped with its appetites and greedily swallowed its weak competitors till it was itself swallowed by greedier Rome. "Am I my brother's keeper?" It is Cain's question. Yes, you are; all men and women are one another's keepers, educators, helpers or hinderers, saviours or seducers. You are trying to fill your life with beautiful things. The way is to fill it with right things; for, as society ripens, as the standard of manhood rises, the right things will come to be the beautiful things, as sure as God lives.

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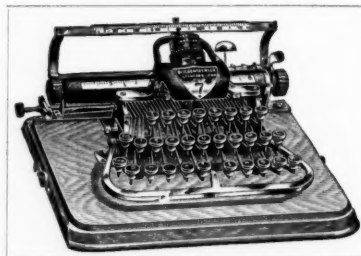


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THE COMMONS

A Monthly Record Devoted to Aspects of Life and Labor from the Social Settlement Point of View.

Whole Number 24.

CHICAGO.

APRIL, 1898.

THE FATHERLAND.

Where is the true man's fatherland?
Is it where he by chance is born?
Doth not the yearning spirit scorn
In such scant borders to be spanned?
Oh, yes! his fatherland must be
As the blue heaven wide and free!

Is it alone where freedom is,
Where God is God and man is man?
Doth he not claim a broader span
For the soul's love of home than this?
O, yes! his fatherland must be
As the blue heaven wide and free!

Where'er a human heart doth wear
Joy's myrtle-wreath or sorrow's gyves,
Where'er a human spirit strives
After a life more true and fair,
There is the true man's birth-place grand,
His is a world-wide fatherland.

Where'er a single slave doth pine,
Where'er one man may help another—
Thank God for such a birthright, brother—
That spot of earth is thine and mine!
There is the true man's birth-place grand,
His is a world-wide fatherland. —Lowell.

PASSMORE EDWARDS HOUSE.

Mrs. Humphrey Ward's Settlement in London—The
Outcome of Aims and Ideals Expressed
in "Robert Elsmere."

[FROM A CORRESPONDENT.]

The University Hall Settlement in London and the neighboring Marchmont Hall, one the residence for helpers, the other a center for the social and educational work of the settlement, were started through the efforts chiefly of Mrs. Humphrey Ward in 1890; aims and ideals expressed in "Robert Elsmere," it is generally believed, having given the impetus to the movement.

Now, after seven years of work, which however satisfactory has been much hindered by want of space and the inconvenience of using separate halls, the hopes and ambitions of all those interested in the settlement are realized in a beautiful building which will accommodate under one roof the three branches of work and serve as a lecturing center, a residence, and a nucleus for social work, all organ-

ized under the name of "Passmore Edwards Settlement."

The Settlement is situated in the north of London in a quarter which, though separated by the width of Euston Road only from the worst "slums" of Somers Town, is composed of respectable streets inhabited mainly by the better class of artisans: men and women who are not so miserably ground down by poverty as to be callous to the privileges offered them, while their children are capable of profiting by the opportunities for mental and physical development. It seems to me that the good results secured during the last seven years are very much due to this fact, as well as to the efforts which have been made to include every member of a family in the enjoyment of the Hall. There are lectures, debates and concerts for the elders; gymnastics, carpentering, sewing and games for the boys and girls; so that not only does each one, big and little, feel himself a part of the whole, but each is united in interests and amusements with the different members of his own family.

WORK OF A TYPICAL WEEK.

A glance at the doings of the week will show how broad and varied is the scheme of work: it begins on Sunday evening with a lecture, the subject of which is ethical or religious—always unsectarian and undogmatic, of course—sociological or literary. Monday evening is a very busy time; a painting class for sixteen little girls is held between 6:30 and 7:15, and the musical drill—commencing with the junior boys and girls, separate and together, then with the older girls alone—lasts almost without interruption from 6:45 to 10. Tuesday night there is a very prosperous boys' club and a most successful carpentering class; Wednesday, a girls' club and dancing class; Thursday, sewing from 6:30 to 8, and afterwards a lecture—historical, literary, sociological or scientific—the third Thursday in each month being devoted to a social debate. These debates are conducted on strictly parliamentary principles, the Chair alone being addressed, and they are one of the most interesting and suggestive features of the work. Sociological and economic subjects nat-

usually arouse the greatest and most excited interest, and though in every such assemblage the "born orator," tedious and long-winded, is a constant danger to the progress of the discussion, the chairman can, with a little tact, stem this flow of words and call forth real sense and eloquence from less ambitious and more thoughtful sources. The women are generally more silent than the men, but whether this comes from native and becoming (?) modesty or from an inability to quickly find fitting words for their ideas, is a question which, however interesting, need not be considered here. But in either case, and with or without the prospect of the universal suffrage, the power of ready and lucid language is something that all women would do well to cultivate.

To continue the program of the week's work, the boys' club meets again on Friday, and on Saturday the Hall is opened in the morning as a playground from 10 to 11, the boys making the rafters ring with their noisy gymnastics; the next hour being devoted to the quieter singing games and dancing of the girls. In the afternoon, some one is always at the Hall to tell or read fairy stories to any children who like to come and listen, and in the evening that most popular of all the entertainments, a concert, takes place. The always excellent vocal and instrumental music of these concerts is listened to with the greatest enjoyment, and with an ever-increasing appreciation of the really good as compared with what is merely popular.

THE "HEALTH CLUB."

In addition to this weekly round, I should like to speak of the "Health Club." This was started two years ago, and in connection with it, monthly health lectures, illustrated whenever possible, have been given and a considerable amount of simple health literature has been circulated in the neighborhood. "An important part of the business of the club"—I quote from a report—"will be to make itself thoroughly acquainted with the working of the local sanitary machinery and especially to collect local statistics, so that in any questions affecting the sanitation of the district it may be able to speak with authority."

There is also a sociological society to promote special facilities for the study of social and other questions by the reading and discussing of text-books on these subjects; and the Association of Marchmont Hall have taken part in school-board elections, school management, and charity organization committees. They have also played an important role in a struggle which, though unsuccessful itself, has laid

the foundation for future success—to secure a public library for the Vestry of St. Pancras.

Saturday afternoon pilgrimages to places of interest, such as the tower, Westminster, the British Museum and the Salvation Army workshops have proved most pleasurable and suggestive, while delightful excursions to the country on Sundays or Bank Holidays, are constantly being made. Last summer forty men and women, with a little financial assistance, from the "Associates' Holiday Fund," and in the delightful company of the Warden and his wife, paid a week's visit to Paris! What such journeys may do to quench time-dishonored national antipathies, it is impossible to calculate, but that they engender the kindly feeling of understanding was proved to all who took part in this recent trip to France.

GOVERNMENT OF THE SETTLEMENT.

Marchmont Hall is supported by voluntary contributions from friends connected directly, or only by sympathy, with the work, and a small sum is realized by the sale of the programs at the weekly concert. Besides this, in 1894 a number of the most regular attendants at the lectures and concerts enrolled themselves as Associates of the Hall, and to testify to their wish to share some portion however small of the general expenses decided to subscribe a penny a week to the funds.

"A committee, elected partly from the Associates and partly from the residents at University Hall, meets monthly to consider the names of intending Associates and to make suggestions as to the general management of the Hall, and the proposals which have from time to time come from this committee have proved most helpful and suggestive. It was from this committee that the idea sprang which led to the drawing up of the following statement of 'beliefs and aims' which it will, doubtless, be of interest to set forth here, as the statement was most cordially adopted by the Associates, and is printed each week at the head of our leaflet of coming events:

"We believe that many changes in the condition of life and labor are needed and are coming to pass; but we believe also that men, without any change except in themselves and in their feelings towards each other, might make this world a better and a happier place.

"Therefore, with the same sympathies but different experiences of life, we meet to exchange ideas and to discuss social questions, in the hope that as we learn to know one another better, a feeling of fellowship may arise among us.

"We hold religion—the noblest element of life—to be that binding force of conviction and emotion by which the best men have been

driven and upheld, so that for us a man's religion consists in what he lives and does, not merely in what he believes.

"To these ends we have Clubs, Lectures, Entertainments and Classes, and we endeavor to make the Hall a center where we may unite our separate resources in a social and intellectual home."

To this statement, however brief, little need be added; it expresses, I think, the motive power of Marchmont Hall. There a sense of freedom prevails and an understanding of the dignity of the individual and respect for his rights which is very far removed from the atmosphere of philanthropy—and so infinitely healthier and pleasanter. The men and women, and the children too, meet you frankly and cheerfully without the servile whine one grows to abominate in the English "lower classes;" they immediately make a friend of you. There are few formulated rules or restrictions, each one seems to feel instinctively that his individual liberty must not without common consent interfere with any other individual liberty—the sense of freedom and the sense of responsibility going, as they always do, hand in hand.

* * *

KATAYAMA'S THANKS.

Head of Kingsley Hall, Tokyo, Writes Gratefully to American Friends.

The following letter from Mr. Sen J. Katayama, head of the Japanese social settlement, Kingsley Hall, at Tokyo, is sent thro THE COMMONS in gratitude to those friends in America who responded with generous gifts to the appeal for funds for his work, which was contributed to the December issue by Mr. Arthur Weatherly, now of Westerly, R. I. The letter is dated Misakicho, Kanda, Tokyo, April 14, 1898:

"Dear friends," writes Katayama, "with sincere gratitude I beg to acknowledge the receipt of your very kind gifts for my work at Kingsley Hall. Your draft came at a time of great need, and I am sure that, though the work goes slow, yet already it is making an impression in this great city, and that you may feel confident that your investment will bear big interest. I do not forget the responsibility of spending the money you have so generously contributed, and I shall try to make every cent count in building up the work for humanity, and shall spend it with greater care than if it were my own money.

"You must remember that this is the first settlement work attempted in Japan, and that, while my resources are so limited, I cannot accomplish what I would. To insure the prog-

ress and success of the work I must have your assistance until philanthropists are raised up in Japan to take your place.

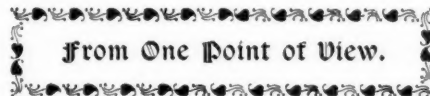
"Yours, in the great work for God and humanity,
SEN JOSEPH KATAYAMA."

Mr. Katayama adds these details of the growing work of Kingsley Hall:

WEEKLY PROGRAM.

1. Daily classes in English.
2. Seven religious meetings each week.
3. Night school for laborers six evenings.
4. Daily work among the children of the neighborhood.

"This is the regular program," he says, "but beside this we have a lecture at least once a month, and receive and return hundreds of calls. We edit a semi-monthly paper for laboring men and preach frequently for pastors in various parts of the city."



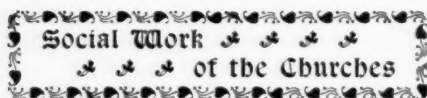
From One Point of View.

'Tis liberty alone that gives the flower
Of fleeting life its luster and perfume,
And we are weeds without it.—*Cowper*.

WHAT a difference the point of view makes! I notice that there's nothing like prosperity to modify a man's radicalism. One of the most revolutionary of the radicals who were among my first settlement acquaintances is now a member of the Board of Trade, and making money at it. And I haven't seen him at a radical meeting, nor have I heard a revolutionary word out of him since his luck changed!

AND surely that raises an interesting question: If necessity is the mother of invention, and hard times the fore-runner and in some sort the cause of economic agitation and reform, is it too much to say that the man who corners the wheat market and forces starvation upon the eaters of bread throughout the world is after all a benefactor of the race and an active agent of progress? Here's a pipeful for the anti-capitalists to smoke, and a sub-head for the school-boy's composition on "Sweet are the uses of adversity."

EVERY man and every woman who has brain of a superior quality is a visionary. It is only the dull, senseless clod who has no visions of a higher-fed humanity; of an international brotherhood wherein there shall be no soldiers and few policemen; of a holier church, purer judges and a better law. These were some of the visions of Jefferson.—*M. Trumbull*.



TABERNACLE PROGRESS

NEW STEPS IN THE EFFORT TO ADAPT THE WORK.

Professor Taylor Called to the Permanent Pastorate
—The Church's Enthusiastic Acceptance of
the Conditions—Changes to meet
the New Situation.

In many ways the entire question of the possibility of maintaining aggressive Congregationalism, or even progressive Protestant Christianity, so far as the church is concerned, in downtown Chicago, is involved in the experiment now trying in the old Tabernacle whose latter-day progress has from time to time been reported in these columns. Since the last issue of THE COMMONS another step in the experiment has been taken, in the acceptance by Professor Taylor of the church's urgent call for him to the pastorate of the Tabernacle. With absolute unanimity of vote and unqualified assurance of loyal co-operation, the church has requested him thus to serve, and has in terms accepted the conditions proposed by him to characterize the campaign of aggressive work thus entered upon.

THE CHURCH'S PLEDGE.

Under these conditions the church agrees that "as a church we shall live and work, not for ourselves, but for all the people of our neighborhood and within our reach;" the pastor is to select his own pastoral assistants, the church declares its purpose to adapt present methods to changing conditions or adopt new ones promising the greatest good to the greatest number; to do its utmost to raise the amount needed for current expenses and to cover indebtedness to date, and in lieu of a salary for the pastor, who is to serve the church gratuitously, a "pastor's fund" is to be created with additional moneys received over and above accrued indebtedness, for the salaries of assistants and the extension of the church's service and influence.

NEW PASTORAL ASSISTANCE.

The City Missionary Society's appropriation enables the church to add to the pastoral force Mr. Henry J. Condit, of the Seminary graduating class, who will serve during the summer,

beginning with a thorough canvass of the district.

A men's club has been organized, with Mr. H. S. McCartney as president, under the name of the Neighborhood League. It has already gathered into its membership and organized for service about 50 men of the church and neighborhood, and a bright and helpful future is assured. The work of the League will be to affiliate the men of the immediate neighborhood in an auxiliary organization designed to assist in the outside work of the church, and in the ingathering for the Sunday evening "People's Hour" of song and story, plain talk and cordial spirit. The number of men in both morning and evening attendance and in the mid-week meeting is notably increasing through the personal efforts of the men thus interested and inspired with the desire to do aggressive service.

The church starts out upon its new lease of life with vigor and enthusiasm, and proceeds at once to fulfill its promise to adapt methods to suit changing conditions. Already the morning service and the large Sunday School have been united in a stirring family service, with social study classes for all ages, from the kindergarten in the basement to the pastor's Bible class in the gallery. A short sermon in line with the work of the classes closes the session at noon. The attendance at once attested the success of the venture, and the evening pleasant hour of music and plain talks attracts a growing constituency of people from the neighborhood.

AN ENERGETIC SUMMER CAMPAIGN.

With energy and definiteness the plan of campaign will be carried on through the summer, and it is expected that the opening of the fall will find the work ready for a stirring and effective winter's effort. In all branches of the church a new spirit of enthusiasm is evident, and old friends and members are coming back, even to the extent, in at least one case, of moving back into the community to take part in the work.

DOWN-TOWN CHURCHES.

Spicy Words from a Cleveland Worker as to Actual Conditions in that City. Where Is the Sacrifice?

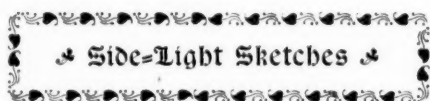
Life and Labor is the title of a breezy little monthly issued under the auspices of the Central Friendly Inn, of Cleveland, Ohio, whose Superintendent is Rev. Alexander F. Irvine, well-known in mission work, is virile, and its view refreshing. Under the title, "The Down-town Church," it has some spicy things to say which may well be read

in other cities than Cleveland. "Where is 'Down-town?'" the writer asks. "Is it the business section where nobody lives, or is it the congested region where people swarm like bees? Is the down-town church a society of men and women or is it a building?"

"Much twaddle has been written and spoken on this subject, and much remains to be said. We are in need of a definition. I pinned a map of Cleveland on my study wall and went in search of a contribution to the discussion. I selected a very down-town church—stuck a pin (with a tiny piece of red ribbon attached) in the spot, and by the help of the denominational hand-book went in search of the members. I first sought the parsonage—it is on Euclid avenue. I found the officers correspondingly distant.

"I continued to mark the residences on the gilt-edged avenue, and very soon Euclid avenue had half a hundred red banners marking the residences of this very down-town church. Another half hour and Prospect street, Sibley street, Kennard street, East Cleveland, West Cleveland and Cleveland avenue were decorated with the tiny streamers. Then I had to get a map of the state to find some who still held membership here and lived in other parts of the state. Closer investigation showed that these members passed churches of all denominations on their way down town. Some of them lived almost next door to struggling churches of their own denomination, and it is not improbable that they spend more in car-fare on Sunday than they put into the treasury of the 'down-town' church.

"After this little exercise I made up my mind that when some men talk of the wonderful sacrifice of the up-town people's down-town church that they do the most of it in their hats."



Side-Light Sketches

ROSIE.

ROSIE is not exactly a normal child. Her small, very wiry body is topped by an odd, round head, which, in turn, is finished at back by a horizontal brown pig-tail, and critical gray eyes look out from the sallow little face with highest scorn.

Rosie lives in the basement of a mean house on — street. The family consists of father, mother, a brother of nine years, Rosie, five, a sister of three and a baby. They are Italian. The mother speaks no English and the children understand and speak it imperfectly. A pleasant-faced young woman is the mother, and she

appears to be proud of her children, but allows them to go insufficiently clad and immoderately dirty. It would be hard, perhaps, to be anything else, living where they do.

Rosie is a very reserved child, but has outbursts of energetic expression, at which times she falls upon her victim with satanic glee, pinching, slapping, or otherwise afflicting them in such ways as her mood and her intuitive ingenuity in that line suggest. Punishments are unsuccessful with her, unless an appeal is made to her affections and her need of love from others is dwelt upon.

It does seem, when at last a long-wished-for monosyllable escapes from her tightly-shut lips, that there is a heart under her dirty little dress (which, by the way, has done faithful service for months without a single visit to the wash-tub).

Rosie has a distinct purpose of appropriating what attracts her; a high spirit of *camaraderie* at times takes the place of supreme indifference and so she is regarded by her companions with interest, mingled a bit with awe. A slapping, among our Italian neighbors, is quite the mode of expressing slight displeasure, it is not so strange that Rosie should do to others what, in all probability, is done to her many times a day. The little hands are formed for violence. The tight muscles, however, are relaxing gradually as a gentle spirit seems to be taking possession of the child. These same little hands are clever at their work, and do it quickly.

Rosie prefers doing differently from others, and her end is usually apparent—to slip into an advantageous position, or in some other way to outwit her companions. The idea of co-operation, and the distinction between *meum* and *tuum*, are but just now dawning upon Rosie.

The bands which heredity and environment have put upon her can be loosed somewhat in the kindergarten, only to be pressed back more or less by the influences of home and street.

The divine in Rosie is indeed thickly veiled. It can certainly be found by exploring long enough in her dark little soul with the lamp of love. For after all, one cannot help loving this weird little being, and imagining her clothed with all virtues, which are doubtless possibilities if environments are favorable. With her strong will and distinctive personality, she may become, in spite of environment, like the blossom thorn-girt, for which she is named—a sweet human Rose. E. V. M.

Chicago Commons.

The longer I live the more I value kindness and simplicity among the sons and daughters of men. —Tennyson.

‘God and the People.’

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JOHN P. GAVIT, - - - - - EDITOR.

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No. 24. CHICAGO. APRIL 30, 1898.

THE WAR

IT IS war now, and we are all together in it. Let us keep in mind the highest possible motives, and strictly avoid low appeals to race prejudice and the instinct of butchery. Let us never forget that every time we destroy a battle-ship or bombard a town, we kill and maim human beings. The crew of a ship—even a Spanish ship—is made up of fathers, brothers, sweethearts, for whom human hearts bleed and in whose absence human mothers, wives and daughters grieve and long in vain. War is hell, in its utmost earthly expression, and it is well to keep in mind that it is *our* hell. We are making it ourselves. The seaman who aims the gun to send a hundred pounds of dynamite into a shipful or buildingful of human beings is doing it for us, in our name, and upon our responsibility. It is well that we should face these facts; and rigidly examine ourselves every day of this war, which we can honestly claim

is for humanity's sake, and in the cause of liberty, and cast out every motive of hate, every trace of the blood-lust, every thrill of the greed for gain or territory. The “glory of war” is a gruesome fiction; let us not deceive ourselves with these antediluvian superstitions of barbarism. War is simply associated, legalized killing of men and destruction of property, and we whose war it is need to find the highest possible justification for it. Let us see to it that there are no other motives. If it is a war of blind revenge and reprisal, let us be honest about it. “Remember the Maine” is no battle-cry for us in a war of liberation. We shall be sufficiently brutalized in the outcome without manufacturing hatred by appeals to the thirst for vengeance. In any case, the men we kill—in the Philipines, for instance—are not the guilty ones.

It is hard to choose between a war that is hell and a “peace” like that which Weyler sought to conquer in Cuba, which is more hellish still. Now that events have driven us into the war, let it be a war for justice and liberty and peace, rather than for vengeance and spoil. It will be many a long day before we recover from the brutalizing effects of it as it is, and attention will long be distracted from the great social questions which at last had become important in the eyes of the world. Let us have the work done, as quickly and energetically as possible, and turn again to the sane business which was well in hand before the butchery on the Cuban island called us aside.

“LOOKING FOR SOCIOLOGY.”

A YOUNG woman with a notebook of forbidding size and a gold-trimmed fountain pen called at a settlement not long ago, and said she wanted a resident to take her into some “lower class homes, don’t you know.” She looked very wise and very intellectual, and, it must be admitted, very pretty, as she explained: “I am looking for sociology. I wanted to make a study of human nature, and thought some of you delightful settlement people could take me where there was some.”

Few cases so naive as this come to hand, to be sure, but it is in this spirit that many a bright young man or woman enters upon settlement residence or visitation. We are continually forgetting that “human nature” is no more to be found among what the Superior are pleased to call the “lower classes” than among the Superior themselves. The settlement resident had some difficulty in refraining from telling the young woman of the incident above related that she herself was one of the finest

specimens of "human nature" that had of late come under his observation.

We are always looking somewhere else for our sociology. The pot of golden knowledge is always at the foot of the receding rainbow. When shall we learn that "sociology" is going on in our own street, our own house, our own family, our own self? The relation of family to family is exemplified with intensest interest in our own neighborhood; social psychology, social customs, social consciousness, are to be studied at first-hand in our own church, in our own club, at the last card party, wedding, dance or funeral that we attended. The labor question with its aspect of caste-hatred, economic injustice, industrial misunderstanding and conflict of interest is nowhere crying louder for study and solution than in the relation between your own parlor and your own kitchen, dear searchers after "sociology and human nature." Nobody needs study and reformation any more than you do, you fair reader who keep the "servants" in "their place." You yourself, lofty mistress of your *menage*, are one of the most insoluble problems of the social complexity!

Let us put aside the buncombe, now, and in all honesty look each other in the face. Let us admit, lofty and lowly together, scribe and Pharisee and publican, leper and harlot, bond and free, Jew and gentile, self-righteous and dust-humbled, all and each of us, that we are the problem of the ages; that we are "human nature" ourselves; that neither in this mountain nor at Jerusalem shall we find what we seek. What we must study and reform is ourselves, and our problem is always to be found beneath our own hats, standing in our own shoes.

THE vacation schools afford one way to keep children from the streets and to direct their summer to useful and healthful ends.

IN A recent address in New York city Henry D. Lloyd said strikingly "that the only people who despair of democracy are those who never understood or have wronged it."

AS THE hot summer comes on, the value of the small parks and breathing spaces becomes evident. It is a good time to begin agitation with city councils and mayors.

The second annual report of the Locust Point settlement in Baltimore shows nearly 1,000 calls made and over 5,000 calls received during the past year.

Studies of the Labor Movement

CONDUCTED BY PROFESSOR GRAHAM TAYLOR

FOR THOSE WHO FAIL.

"All honor to him who shall win the prize,"
The world has cried for a thousand years,
But to him who tries, and who falls and dies,
I give great honor and glory and tears.

Give glory and honor and pitiful tears
To all who fall in their deeds sublime,
Their ghosts are many in the van of years,
They were born with Time in advance of Time.

Oh, great is the hero who wins a name,
But greater many and many a time,
Some pale-faced fellow who dies in shame,
And lets God finish the thought sublime.

And great is the man with a sword undrawn,
And good is the man who refrains from wine;
But the man who fails and yet still fights on,
Lo! he is the twin-born brother of mine.

—Joaquin Miller.

SOME ETHICAL ASPECTS OF THE LABOR MOVEMENT.

BY JOHN P. GAVIT.

Two kinds of minds are found among men, and most of the religious, philosophical and scientific battles in the world of thought have been fought between these schools. One, to which we owe the progress of the world, looks always forward. It sees the past in the light of the future. To-day's gain is only a standing-ground from which to advance to to-morrow's victory. The ideal is ever in the future. Man is always moving forward toward unconceived blessing and achievement. To this type of mind, the Almighty seems to be leading man on through progressive stages of development toward the Highest.

The other kind of mind is the Conservative. It lives, as it were, in the past. History, not prophecy, speaks to them of the divine ideal, and yesterday's achievement is a finality to be conserved for posterity at all hazards. Ventures into the unknown, whether material or speculative, savor of the blasphemous, and to such minds only unquestioned success can attest the permissibility of experiment in any field. This school of thought and solidity conserves for to-day what the progressives secured and discovered yesterday. The priest holds fast to what the prophet has left in his rear; the radical presses on toward the shining heights, often forgetting his own debt to the less venturesome faithful who hold what he has gained aforetime.

In viewing the history and prophecy of the Labor Movement these two kinds of thought

are clearly exhibited. Two kinds of attitude attest the points of view. And these two points of view are occupied by both friends and opponents of the Labor Movement. Upon the point of view depends the attitude of mind with which one will view the movement itself.

THE CONSERVATIVE VIEW.

In the view of the typical Conservative mind, the Labor Movement is a thing of to-day or yesterday, and is generally synonymous with the sum total of the efforts of labor unions to force from unwilling employers larger wages or shorter hours, or to prevent honest working-men who will not join their organization from getting work. To such the mention of the phrase "Labor Movement," calls to mind merely this, that, or the other recent strike; brings to the mental eye a picture of riotous mobs, deserted or barricaded streets, burning freight cars, with a background of glittering bayonets and an accompaniment of Gatling guns. It is no source of wonder that those to whom the Labor Movement means no more than this should view its manifestations with alarm, and its leaders with vigilant suspicion. And this view is held to-day by thousands of otherwise intelligent men. Unless it may be made to appear that the Labor Movement is something more and broader than this, serious-minded men and women will devote their time to the consideration of matters of more lasting import, unless, indeed, by common, determined action, we may put down, once for all, these outbreaks of unwarranted discontent and covetousness.

THE TRUER PERSPECTIVE.

Indeed, it is more than this! More than any of its incidents, more than any of its methods, more than any of its separate causes, more than any of its leaders, more than any of its epochs, is the vast movement of the progress of the laboring man toward justice.

What, then, is the true view of the Labor Movement, to hold which is to see, in something like true perspective, the smaller episodes of its progress? Of what other manifestation of life dare we think, apart from its place in the Scheme of Things? Characteristic as it is of the minds of a great class of men, that they view each event, each day, by itself, apart—short-sighted, unhistoric, without perspective, supposing each incident to be, as it were, a freak of blind chance, without cause and without effect, must not we be wiser, placing all these things in their bearings, seeking for each the cause, and tracing out, as we may, the purpose of God in the whole?

To such a spirit the Labor Movement proves itself to be of immeasurable antiquity and of inestimable significance, as of Almighty God. To-day and to-day's incidents are but heartbeats, as it were, in the ceaseless, unswerving on-go of humanity, *whence—whither?*

For however we may define it, we find that throughout the ages there has been a constant and irresistible progress of the cause of the workers of the world toward economic betterment, toward the recognition of *manhood* as the standard of values, of *human life* as the one sacred thing, over against any sanctity of property or things. Our economic system is still very far from embodying the belief that a man is more precious than a machine, but it is in that direction by many and painful ways that the Labor Movement has led and is leading us.

AN UNCEASING MOVEMENT.

In many guises, under many flags, with many watchwords and many leaders—changing from age to age as men changed and steps of progress have been made, it has gone on ceaselessly. The battle of the weak and the honest to recover the spoil from the strong and the cunning; the appeal from the "divine right" of kings and aristocracies to the divine right of humanity; the cause of the worker against the idler—it has gone on from age to age, gaining step by step as the method of human progress changed from a mere beast-conflict to a brain-conflict; as ideals of right and justice gained sway, and as men laid aside more and more the weapons of war and took on the weapons of industry. The one factor which has lent bitterness to the struggle for labor emancipation, has been the tardiness with which personal freedom and nominal equality have been followed by caste equality. The taint upon the laborer which made him less than a human being in the classic days of Lycurgus in Sparta, and which even when serfdom was abolished, clung still to him, who labored with his hands, yet persists in some degree.

WHAT WAS ITS ORIGIN?

The Labor Movement is not of American origin. Indeed, in America, the progress of the Movement is only in its beginnings. It is not English, though to us the literature of the English industrial movement is best known. It is not French, though many steps of progress have been made in France. It is not German, though to Germany the modern Labor Movement owes much of its most intelligent and scholarly leadership. It is not Saxon, though the Saxon love of liberty is woven through its fabric, and

it may be that in the Saxon guilds we find the forerunners of our modern trades-unions. It is not Roman in origin, although in the Rome of classic days flourished many a powerful labor organization, and in the time of Numa Pompilius they had legal status and played a powerful part in political affairs. It is not Greek, though under the Solonic law, for instance, labor unions were numerous and powerful. It is not Israelitish, though the Law-giver Moses conducted one of the most stupendous and most successful strikes in history. It is not Egyptian, even though we have record of some ancient unions in the time of Amasis II. Concerning the origin of the Labor Movement we can only speculate; as concerning its triumph we can only dream. It began, let us say, in the protest of the first victim against the aggression of the first victor. When the conquered cave-dweller, if you please, bowed before his conqueror because he must, and yet dared to demand the recognition of *right* as of authority co-ordinate with *might*, the Labor Movement had its beginning.

WHAT, THEN, IS THE LABOR MOVEMENT?

How, then, shall be defined this Labor Movement, of which we are hearing so much in these days of crisis and social tension? For upon our definition must depend our attitude toward this, as toward any other movement claiming our attention.

Is it not, after all, the more or less conscious and concerted effort upon the part of the less favored of the workers among men to secure the recognition of an ethical rather than a force-standard in human relations; to induce or compel the strong to concede the rights of the weak; to declare for man as more precious than things, people than property? Professor Ely calls it "The effort of men to live the life of men." Professor Taylor defines it as "Nothing less than the more or less concerted movement of the majorities of the world's workers for the recognition of human rights and personal values in the working world."

UPRISING OF THE BEST IN MAN.

And is this a mere materialistic movement, a struggle merely for the possession of Things? Very far from it. It is the uprising of the Best in Man, the cry of the indwelling Spirit and Purpose of the Almighty, forbidding men to be satisfied with any conditions that militate against the development of Self in the line of the Pattern of Perfection. It is the spontaneous outbreak against enslaving conditions, against work and the surroundings of work, that tend to make men mere beasts of burden.

If, indeed, every attempt at uplift, toward better life, is of God, then this mighty, never-ceasing, irresistible movement of the Mass of Men toward tolerable economic and spiritual conditions must indeed be Ethical, must indeed be Religious.

When Moses led the Children of Israel out of the economic bondage of Israel, in that first great labor-strike of which history has thus far told us, and laid the foundations of that Republic of God in Canaan, as socialistic in many ways as any of which Karl Marx or Kropotkin ever dreamed, the ideal was *JUSTICE*—such relations between man and man that harmonious adaptation to God's Law would be possible. Every Mosaic law of which the Old Testament tells us was set to the key-note of Justice. It is to love mercy and to *do justly* that the Lord requireth of thee, O man—and yet not even Justice and Mercy are sufficient in themselves as an end. What then?

FOR FREEDOM TO DEVELOP SELF.

In order that each man, and each woman, from childhood to death, should have opportunity to develop the highest and best that God may give him or her—to make the most of themselves in the line of their talents—for this reason, I dare to say, God Almighty ordained Justice as the law of Israel. But justice never has ruled upon earth, and does not rule to-day.

History is one long horrid story of the crowding down and out of the weak and defenseless under the heel of injustice, and at the hands of the strong and clever and unscrupulous, and we know in our hearts that one of the first steps toward the consummation of the Kingdom of God—perhaps the all-sufficient step—must be the establishment of justice, the abolition of the Right of Might, and the universal enthronement and recognition of the Might of Right.

It is not justice that thousands of little children, stunted of their childhood and fore-damned of their manhood, should work long hours for wretched pittance in the factories and mines and workshops of this and other lands. It is not justice that the labor of human beings, with souls and hearts and noble aspirations, should be a "commodity" in the market, with lumber and bricks and pig iron, till, under the "Iron Law of Wages," the men and women and children are crowded down to the condition of cattle.

Not alone for abstract Justice—for it is a far cry from the conditions which prevail today under most favorable circumstances, to even approximate fair play,—for human conditions,

in these days, the Labor Movement pleads and agitates, and sometimes wages war. For a "living wage," on less than which a man cannot live, and marry, and maintain a home worthy the name, for a margin of leisure in which to see and enjoy the beauties of nature and the work of man's hands; for fair protection to life and limb in arduous and dangerous kinds of work; for the Manhood Status, in short, free from the ancient intolerable taint of servility; for equal right with other men to organize for protection against destructive competition and concentrated greed—for these things the Labor Movement now pleads and strives—and sometimes wages war.

ON TOWARD THE KINGDOM.

I am convinced that the Labor Movement is the great Religious movement of Mankind toward the Kingdom. What can be more religious than the effort of Humanity to secure for its individuals the highest and best that can be gained for them? Let it be admitted that it is reducible by the philosopher of pessimism to merely the sum of the efforts of individuals to get more Things—then I shall retort that so is the history of religion merely the sum of the efforts of men to get their souls saved and into Heaven!

It is the Spirit of God, pleading with men, however unperceived by them, to estimate themselves—the least and last and lowest of them—as more than draft-oxen, more than mules, more than the machines at which they weave the fabric, which, be it ever so fine, cannot save the soul of the weaver from destruction.

"Let there be worse cotton," says Emerson, "and better men."

"The Almighty never created the black man," cried Channing, "in order that sugar or cotton might be sold a cent a pound cheaper!"

Thus far, civilization has been built up at the expense of the toiling masses of man. Labor-saving machinery has saved everything except the laborer.

THE FAIR SUPERSTRUCTURE.

The time is at hand when upon the fair material basis which we have built at so great cost, we shall place the crowning piece—a redeemed Manhood and Womanhood and Childhood—redeemed from the soul-destroying conditions of poorly-rewarded toil. Then, under the Juggernaut of "Progress" we shall no longer crush out the lives and the souls of women and little children; the labor-saving machinery will indeed save Labor and the Laborer, and men—rich and poor, if you please—will have

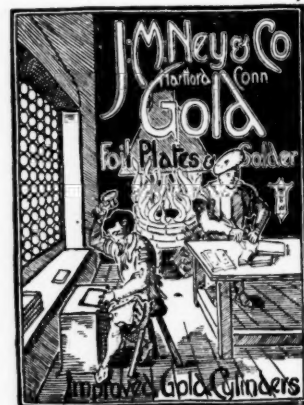
opportunity to live the human lives which the inhuman conditions of our present Struggle for Existence deny them.

The movement in demand and struggle for this consummation is called the Labor Movement. Its history is written in unintentional fragments through the literature of the haughty patricians to whom the common people were but slaves to be trodden under foot at will, or stands in the monuments which with the grim irony of God Almighty today outlast the names of the oppressors to whose futile vanity they were reared.

History indeed it has. In the words of one far better versed than I in its literature:

"It not only has a history, but has made, is making, and more, will make history. . . . Checkered indeed its history has been, with a class selfishness as abhorrent as that of any individual, yet also with as sublime an unselfishness as gilds the progress of altruism. Checkered with strikes and violence? Yes, but also with the heroism of as sublime a patience, as brave a self-sacrifice, as serene a faith, and as divine a hope, as have glorified the 'Book of Martyrs.' Checkered, be it sadly admitted, with cruel contempt of personal liberty and the awful injustice of the mob, but, be it not denied, with a consciousness of conscience for Justice, justifying its claim to be one of the profoundest ethical and religious movements passing through the nineteenth century into the twentieth."

Hon. Benjamin Pickard, liberal member of Parliament, says the English workingmen will organize and send 400 labor representatives into the next House of Commons, as an outcome of the engineers' defeat.



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Or, as the explanatory circular of the settlement has explained it:

"As exemplified at Chicago Commons, the Social Settlement consists primarily of a group of people who choose to make their home in that part of the great city where they seem to be most needed, rather than where the neighborhood offers the most of privilege or social prestige."

Support.—The work is supported in addition to what the residents are able to pay for rent of rooms, by the free-will gifts of those who believe in what the work stands for. The gift of any person is welcomed, and the contributions are both occasional and regular, the latter being paid in installments, monthly, quarterly and annually, at the convenience of the giver.

Visitors, singly or in groups, are welcome at any time, but the residents make especial effort to be at home on Tuesday afternoon and evening.

Information concerning the work of Chicago Commons is gladly furnished to all who inquire. A four-page leaflet, bearing a picture of our residence, and other literature describing the work will be mailed to any one upon application. *Please enclose postage.*

Residence.—All inquiries with reference to terms and conditions of residence, permanent or temporary, should be addressed to GRAHAM TAYLOR, Resident Warden.

Form of Bequest.—"I give and bequeath to the Chicago Commons Association (incorporated under the laws of the State of Illinois).....Dollars, to be devoted to the social settlement purposes of that Association."

GOD HELP THE BOY.

God help the boy who never sees
The butterflies, the birds, the bees,
Nor hears the music of the breeze
When zephyrs soft are blowing.
Who can not in sweet comfort lie
Where clover blooms are thick and high,
And hear the gentle murmur nigh
Of brooklets softly flowing.

God help the boy who does not know
Where all the woodland berries grow,
Who never sees the forests glow
When leaves are red and yellow.
Whose childish feet can never stray
When nature does her charms display—
For such a hapless boy I say
God help the little fellow.

—Nixon Waterman.

THE BOYS' CAMP.

Every Prospect of a Successful Summer in the Suburbs of Elgin.

Elgin has responded nobly to the appeal for support of the summer camp of the boys of the Commons neighborhood in the vicinity of that city. In the last issue of *THE COMMONS* the plan was outlined and an appeal was made for the \$300 or thereabout needed to equip and maintain the encampment. We are as yet far from having the whole sum in hand, but the response of the people in Elgin churches and homes gives assurance of success in the start at least. Mr. N. H. Weeks of the settlement

has made several trips to Elgin, presenting the plan in churches and to individuals, and has been most cordially received. Some readers of *THE COMMONS* have sent individual contributions. Friends in Evanston, whose young people have aided so effectively these four winters in the conduct of the boys' clubs, have promised assistance, and if friends of the work who read *THE COMMONS*, appreciating that \$3 00 will assure a delightful vacation for one boy at the camp, will lend their cheerful aid, this can be made a permanent feature of the settlement's summer activity.

Who will send one boy to camp this summer?

THE SUMMER KINDERGARTEN.

Entertainment of the Girls' Progressive Club Assures Three Able Kindergartners to Conduct the Work.

The Girls' Progressive Club of Chicago Commons is largely to be thanked for assurance that the summer kindergarten is to be inaugurated with every prospect of the most successful work in the history of this feature of the settlement. The entertainment was given April 25, and consisted of tableaux, a flag drill, violin solos by Mr. Francis Romanes, songs by Miss Mari Hofer and piano solos by Miss May Giles Smith. The entertainment was a great success from every point of view.

The summer kindergarten will open the last

of June, and Miss Roberts and Miss Morse, of the Kindergarten Institute, and Miss Broad, of Kansas City, a pupil in Mrs. Andrea Hofer Proudfoot's training class at Longwood, a Chicago suburb. All three are fully trained kindergartners. In asking for the full support of this feature of our summer work from those who have helped it in past summers, we can assure these friends that the work will be better done than ever before. One hundred dollars will cover all expenses and keep the kindergarten open for all the children of the neighborhood during the two months.

KINDERGARTEN TRAINING SCHOOL.

Settlement Feature Now a Permanency at Chicago Commons—Outline of Next Year's Work.

The attempt to found a kindergarten training class on the basis of the settlement kindergarten, made last summer and fall by Mrs. Bertha Hofer Hegner, the Commons kindergartner, has proved a striking success, and we regard the training school as now a permanent feature of the settlement's activity. The advertisement of the school, found on another page, will outline the courses for the coming year. The distinctive feature of the school is its basis in the settlement idea, and its courses in mother-play, theory of gifts and history of education, home-making and occupations, psychology and child-study, art, music and physical culture, and the lectures on the social function of education, child-study, practical English, etc., will all bear a close relation to actual life and social development.

About twenty kindergartners have taken advantage of the opportunity this year, and the applications already received assure a full and enthusiastic membership next year. The school will open on Monday, October 3. Applications and inquiries should be addressed to Mrs. Hegner at the Commons.

—The educational classes are coming to a close after a successful winter's work.

—A budget of settlement news is displaced this month by the long articles. The next issue will be an especially newsy one in this particular.

—With the advent of warm weather, our drinking fountain, the gift of the Evanston Woman's Club last year, starts again, and for its augmenting patronage of thirsty passers-by quietly does its own effective temperance work.

—An account of the exhibition of the Chicago Arts and Crafts Society is crowded out of this issue, but will be published in the next number of THE COMMONS. The society was organ-

ized at Hull House, and has done a really great work in arousing interest in the subject of the relation between handicraft and the higher life of men. We shall endeavor to extend the article into a description of the society's work and plans.

—Casa de Castelar, the settlement in Los Angeles which has been described and illustrated in THE COMMONS, has moved to 428 Alpine street, and now has workers in residence, including a housekeeper, nurse, kindergartner and a young man, whose name our informant does not give, who has charge of the public baths which the settlement has opened and which are largely patronized. The public library supplies a librarian and a reading room will be opened.

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